

Sunday Reading.

For the Christian Messenger. My Request.

Oh bury me deep in the boundless sea, For my life has been lonely here;

There is rest in the ocean, quiet rest, Where the under currents flow;

The garland of fame may not press my brow, But the sea-weed's fadeless green,

I would lie on a couch of pearly shell, My pillow a coral reef;

To one who was weary of earthly things, And sighed for eternal rest;

It is cold and dark in the ocean caves Do you say? 'neath the moaning surge,

That a sea-girl grave is with terror fraught? But when the spirit is fled,

For at last when the trumpet tones are heard, And the rolling skies shall flee;

Oh bury me then in the fathomless deep; While over my silent lips,

Religion Teaching by Example. BY REV. JOHN HUMSTONE.

Remember Lot's wife.—Luke xvii: 32.

The historical accuracy of the Old Testament Scriptures has been assailed by a class of modern critics.

Trusting, then in the historical accuracy of the account, let us deduce a few lessons from the death of Lot's wife.

1. Kinship with the saved does not insure salvation. Deep as may have been the love between Lot and his wife,

2. Divine provision for safety does not insure salvation. To Lot's wife, as to Lot, came the angel's warning in the early morning.

her husband, was a place of refuge appointed. Yet, in spite of all she miserably perished.

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3. Endeavor that is but partial will not insure salvation. Lot's wife rose as early as did Lot himself.

Kinship with the saved; the abundant provisions of the Gospel; partial endeavors, do not insure one's salvation.

White Lies.

BY DAVID H. WHEELER, D. D.

Say, I pray thee, that thou art my sister; that it may be well with me.—Gen. xii: 13.

Here is an admixture of truth and falsehood, or what people call a "white lie"—a homoeopathic and not an old bolus lie.

I. THE MOST DANGEROUS. Abraham yielded to falsehood through fear.

II. A LIE WHITE AS IT MAY BE, IS NEVER FINALLY SUCCESSFUL. Abraham was imitating Egyptian policy, and the Egyptians beat him.

Unity in Discourse.

A patchwork of unrelated parts may be interesting, may accomplish good, but it cannot properly be called a sermon.

The Bridle of the Tongue.

'My son, how have you prospered to-day?' said Mrs. Stone. 'First rate, mother; and I think it is because I remembered the verse you gave to Sadie and me this morning.'

'I do not doubt it, Willie; but I am very glad that my little boy was so brave. I think it often requires more true courage to hold the bridle of the tongue than that of a horse.'—Early Dev.

Judge Payne's Short Sermon.

The pithy sayings of the late Judge Payne will never be forgotten by the thousands who were privileged to hear him.

It was with great pleasure that we heard him say one evening, as, with beaming face, he turned to his friend Lord Shaftesbury, who occupied the chair:

A—"All have sinned, and come short of the glory of God." B—"Behold the Lamb of God, which taketh away the sin of the world."

This is God's blessed gospel, so simple that none need make a mistake; so free that all are welcome to accept it.

A Coated Heart.

Let not this day pass without giving yourselves to Jesus Christ, because every time you have this message brought to you, and refuse to accept, or delay to accept it, you make yourself less capable of receiving it another time.

I heard a few nights ago that if you take a bit of phosphorus, and put it on a slip of wood, and ignite the phosphorus, bright as the blaze is there drops from it a white ash that coats the wood and makes it almost impossible to kindle the wood.

Daily Mercies.

Let not the blessings we receive daily from God make us not to value or not praise Him, because they are too common.

Why we Fear.

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BY J. K.

I was at a funeral the other day—not the fashionable funeral of a great man, but the quiet, humble burial of a babe, born to poverty, but mercifully taken home before its iron had entered her soul.

She was a drunkard's daughter, and her father now sat at her head, for once decently clothed and in his right mind.

He rose, went to the window, then to the door, and finally, without a word, stepped out and down the street.

As I sat, I could see him enter a low doorway, about half a block away, and wondered what he could want there—but soon the minister arrived, the man returned, and the services began.

The bereaved father seated himself close to the door, and twice again during the service of perhaps an hour he stole out and disappeared within the low doorway.

My curiosity was so excited that when I came away I passed the place and looked in.

There was one dirty window filled with bottles, and the word 'Saloon' on the door.

So masterful had the passion for drink become, that even with his child's dead body before his eyes—even with the solemn words of consolation and prayer in his ears—he could not withstand its temptation!

And yet our young men say, lightly, Why do you fear for me? Don't you think I can stop when I like?—Royal Road.

Closet Prayer.

BY REV. WM. TAYLOR, D. D.

The tear and wear of the day needs to be repaired by the sleep of the night; and the exhaustion consequent upon labor be removed by the taking of food at regular and stated intervals.

It is no answer to all this to allege that the habits of society, and the demands of business upon us, are such that we cannot find opportunity for retirement.

Let not the blessings we receive daily from God make us not to value or not praise Him, because they are too common.

'SHE ALWAYS COUNTED.'—I heard Mrs. Harrison make that remark, and puzzled over it a little.

Correspondence.

For the Christian Messenger. The Act of Baptism!

To the enquiry, "Brethren, what shall we do?" Peter replied, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins;" and in these words uttered the sole command in regard to baptism addressed to those outside the church of Christ.

How is it to be obeyed? In regard to the first member of the sentence, "Repent ye," Protestant Christians are at one.

It is in the second member, the unanimity disappears. Rome has defined these words to mean "be immersed," but claims the right to substitute therefor "sprinkle, or pour water upon your infants," and in this particular the authority of the Pope has been accepted by the immense majority of Protestants.

WHEREIN DOES THE TRUTH RESIDE? Lately I have heard two highly educated Presbyterian ministers assert, in their own pulpits, with the utmost complacency, that the word "baptize" means "to immerse, to sprinkle or to pour."

All are agreed as to the meaning "to immerse." Now to immerse an object say in water, is to submerge that object beneath the surface; but to sprinkle or pour water upon an object is an action of a radically different character.

In the former case the object is applied to the water; in the latter the water is applied to the object. In the former, the persons baptized or immersed are themselves the objects of the verbs; in the latter, the water used is the object of the verbs.

"But I have a sprinkling to be sprinkled with, and how am I straitened till it be accomplished." "Or are ye ignorant that all we who were sprinkled into Jesus Christ were sprinkled into His death? We were buried therefore with Him through sprinkling into death."

The baptism of John was that referred to on one of the occasions above mentioned, and it was stated that John probably sprinkled or poured water upon his disciples; but did anybody ever see any other than a Baptist minister take his disciples out into a river to baptize them?

On this point Ewald says: "The submersion in the depth of the flowing water by the hand of the Baptist became the most effectual visible and sensible symbol of the moral purification of this generation—and this deep submersion by the hand of a confessor, with this strict confession of sin, this vow, and this absolution of which it was meant to be the symbol, and this whole preparation for the Messiah, was something which had never before existed."

Ewald's statement is quoted approvingly by Dr. Lindsay, Professor of Divinity and Church History in the Free

Church College, Glasgow, in his recently published Commentary on the Gospel of Mark; and when the defenders of sprinkling for baptism can produce the testimony of a single exegete of the highest standing in support of their position, we will accord it our most respectful attention.

For the Christian Messenger. From India.

FROM REV. I. C. ARCHIBALD AT BOBBILI.

DEAR BROTHER,— I feel that the time has fully come when I should write you at least a short letter; but of all that might be written, what would be of greatest interest or profit to your readers I do not know, and must not wait longer to find out.

We returned from Bimli from our annual Conference, held this year at Cocanada, Jan. 29th. As it was important that we should be in Bobbili a few days before Mr. and Mrs. Churchill's departure for America, we lost no time in packing up and saying "good-bye" to Bro. Sanford and the other friends there.

Started from Bimli with four fresh Coolies—two pushing behind and two drawing in front. Changed four times on the way, and made the journey at the rate of more than three and a half miles per hour.

On arriving at the Mission house received such a welcome from our good brother and sister Churchill, as well as from Bessie, as affected our hearts very much.

As my old manushi was left behind in Bimli, one of the first duties that claimed attention was the securing of another, and, if possible, one who could speak no English.

About four weeks ago brother Churchill, the native preacher and I visited Peddha Penki, a rather hopefull town ten miles east of Bobbili. There was ample opportunity for preaching in the villages through which we passed both going and coming, and while there, but the special object of our trip was to secure land for a school and dwelling house for one of our helpers.

Arrived home on Monday, Feb. 25th, and on the following Thursday accompanied Mr. and Mrs. C. and family five miles on the way to America. There, by the river, we bade them a loving farewell, praying that God would grant them a safe and prosperous voyage home, every blessing while there, and a speedy return to this land where unquestionably they have done a work, the good accomplished by which eternity alone will reveal.

More than three weeks have since passed. These have been spent by us in hopeful and earnest work. We have visited with the helpers different parts of Bobbili, and have made two or three visits to the adjacent villages. We are praying for the Spirit's presence and power in our midst, and are assured that the work on this, the darkest of your mission fields in India, is not forgotten by many of your readers.

Yours very truly, I. C. ARCHIBALD.